## SCIENCE FOR THE PEOPLE

CULTIVATED CONIFERS

CULTIVATED CONIFERS.

Dropmore, near Windsor, England, the seat of Lord Grenville, affords a striking illustration of the luxuriant growths which many rare conifers attain in Britain under careful management. The finest specimen of the Auracaria imbricata, or Chili pine, planted in 1830, is now 61½ teet high, with a trunk girth three feet from the ground of 7 feet 4 inches, its branches covering a circle 33 feet in diameter. Of Cedrus Atlantica, the largest tree, planted in 1843, is 70 feet high, and finely proportioned. The largest specimen of the great tree of California (Sequoia gignatea) is 53 feet high, with a girth of bole of 8½ feet. The Deodar cedar reaches a height of 70 feet, and is perfectly symmetrical and in luxurious health. It was planted in 1834 from a cutting which cost \$15. Pinus excelsa, or the Himahealth. It was planted in 1834 from a cutting which cost \$15. Pinus excelsa, or the Himalaya pine, is 70 feet high. Abies Menziesi, planted in 1841, is 60 feet high; Picca pinsapo, 40 feet, with a spread of branches 35 feet in diameter; Picca Cephalonicais the same height and a perfect specimea; Pinus Pallasiana, a Corsican species, is 80 feet, with three leaders. Picca nobilis, planted in 1835, is near 70 feet high, with a girth of stem of five feet at a yard from the ground; Picca grandis, planted in 1861, is 49 feet high.

But the glory of Dropmore is a splendid specimen of the Douglas fir—Abies Douglasii. Its height is 114 feet, and its wide-spreading branches, which tie on the ground on all sides.

height is 114 feet, and its wide-spreading branches, which tie on the ground on all sides, cover a space 70 feet or more in diameter. The bole at a yard from the surface is 10 feet in girth. This gigantic fir, which is said to be unsurpassed in cultivation, is in every respect perfect, its towering pyramidal form being only marred on one side, caused by a heavy fall of spow breaking off a few branches some years of snow breaking off a few branches some years ago. The history of this magnificent tree is as follows: Early in December, 1827, Mr. Frost (the gardener) received from the late Lord Grenville a packet of seeds of this fir, then called Picea taxitolia, sent to Dropmore from the Royal Horticultural Society. Of these seeds three germinated—one the parent of the tree under notice; another, also living; and a third cut down some time ago. This tree, says Garden, from which these particulars are taken, has responded well to Mr. Frost's attention, and now is alone worth going a long of snow breaking off a few branches some years tention, and now is alone worth going a long

SCIENTIFIC SOAP BUBBLES.

Mr. D. S. Holman, actuary of the Franklin Institute, Philadelphia, has been exhibiting some pretty soap bubbles by means of his im-proved lantern interescope and a new instrusome pretty soap bubbles by means of his improved lantern microscope and a new instrument called a phoneidoscope, or arrangement for showing on a screen the effects of sound on thin films. The phoneidoscope consists of a thin metal tube, on one end of which is a tin cup in which a hole one inch square is cut, and at the other end is a large monthpiece such as are used on speaking-tubes. The soap-bubble preparation is composed of oleate of soda and glycerine, and from it bubbles two feet in diameter and of exceeding brilliancy can be blown. Some of these have been kept forty-eight hours under glass. The lecturer dipped the small end of the phoneidoscope into a saucer filled with this preparation, which left a film across the square opening. The cone of light from the lantern was then thrown upon the film and reflected upon a screen through the magnifying lens, making a figure about four feet square.

The effect, says The Philadelphia Record, was beautiful. At first nothing but a gray surface was seen, then gleams of color appeared, and in a moment the whole square was a mass of dazzling brilliancy, which would have put to shame any kaleidoscope ever made. Every instant the beautiful picture changed; now a wonderful design in reds and yellows, looking like a tea-store chromo of an Italian sunset; then shifting to a swarm of peaceck's tails, or a pantomime transformation scene strack by nightning, and as suddenly changing to a sombore view in tide and purple, or a rainbow dancing a waltz. After several of these

pantomime transformation scene strata or ightning, and as suddenly changing to a sombre view in blue and purple, or a rainbow dancing a waltz. After several of these pictures the lecturer proceeded to show the effects of sound upon the soap bubble. A couplet was sung into a phonograph, the moutpiece of which was placed against the mouthpiece of the phoneidoscope, and the crank was turned. As the sound issued forth a curious effect was produced upon the picture. Geometrical figures in black appeared upon it, small and distinct when the notes were high, large and less clearly cut when the notes were low. Around and among these black figures whirled the always changing colors, red, blue, green and yellow, in all their varying shades, melting into one another too quickly for their blending to be followed by the eye. Human voices also sang to the soap-bubble, and with equally curious results.

turn its face back again to the east to greet the morning sun? Mr. C. A. White, of Washington, in a letter to Nature, relates an incident which throws some light upon the subject. One evening, he says, during a short stay at a village in Colorado, in the summer of 1881, I took a walk along the banks of a long irrigating ditch just as the som was setting. The wild variety of Helianthus annus, Lin. (\*\* H. lenticularis, Douglass) grew abundantly there, and I observed that the broad faces of all the flowers were, as is usual in the clear sunset, turned to the west. Returning by the same path less than an hour afterward, and immediately after the daylight was gone, I found, to my surprise, that much the greater part of those flowers had alturn its face back again to the east to great the much the greater part of those flowers had al-ready turned their faces full to the east in anticipation, as it were, of the sun's rising. The had in that short time retraced the semicircle in the traversing of which with the sun they had spent the whole day. Both the day and night were cloudless, and apparently no unusual conditions existed that might have exceptionally affected the movements of the

flowers.

I doubt not, adds Mr. White, that many persons like myself have supposed that sunflowers remain all night with their faces to the west, as they are when the sunlight leaves them, and until they are constrained by the light of the rising sun, to turn to the east again. It is not my pur-pose to offer any explanation of the cause of the phenomenon here recorded, but it seems to me improbable that it could have been an exceptional instance; and I only regret that no oppor-tunity has since occurred to me to repeat the

MOTION OF SHIPS IN A CALM.

A correspondent of Knowledge offers a plausible theory to explain the onward motion of a ship in a calia. It a wooden sphere or hemisphere, he says, be dropped from any height into water, it will sink and rise alternately until it comes to rest on the surface at 'he exact spot at which it first struck the water. This is because the resistance its surface offers to the water is equal in all directions. If, however, the form be altered to that of a ship, it will not be found to remain in the same spot after re-peated oscillations, because the bottom offers more resistance at one end than the other; and, of course, the ship moves in the direction of the less resistance. Now a ship is constantly being raised and allowed to fall again into the sea from a "swell" which exists even in calm seas. Thus it is always oscillating up and down, at one time a little more out of water than it would be if the mass of water were perfectly still, and at another time a little deeper in than it would be under the above-mentioned circumstances. This up and down motion of the sea is always acting; but when the surface is rough, this action on the motion of the ship is infinitesimal, compared with that due to the action of the wind, and so is not noticed; but when there is a calm, there is no other force at work, and, therefore, that is the only one noticed.

GROWTHS IN THE NASAL PASSAGES.

In The Medical Record of January 13 appears a paper upon "Growths in the Nasal Passages," read by Dr. F. H. Bosworth at a meeting of the New-York Academy of Medicine. This, with the report of the discussion which followed the reading, forms an interesting contribution to the special literature of the subject. Dr. Bosworth considers that the most common growth occurring in the nasal air tract is the so-called adenoid growth in the vault of the pharynx, which he believes is often lost sight of under the vague term nasal catarrh. This chronic catarrhal inflammation, he states, usually develops in either hypertrophy or atrophy of the glands in the mucous membrane of this tract. His observations lead to the conclusion that most adenoid or gland-like growths shrink and disappear after puberty, and that they present GROWTHS IN THE NASAL PASSAGES. most adenoid or gland-like growths shrink and disappear after puberty, and that they present an analogy to hypertrophy of the faucial tonsil. The symptoms of these growths he finds to be not only a discharge of mucus but an altera-

tion in the voice to what Meyer calls the dead voice—the voice of one with a cold in the head. As regards the singing voice he holds that growths in the pharyngeal vault at once impair growths in the pharyngeal vault at once impair notes in the upper register. This early effect upon the head register he takes as an illustration of the tendency of catarrhal disease to extend downward, often becoming chronic laryngitis. While recognizing the effects of adenoid growths upon the sense of hearing, Dr. Bosworth doubts the causation of such symptoms by the extension of catarrhal inflammation to the Eustachian tube. He alludes to nasal stenosis or constriction as a prominent symptom of this affection, and states that habitual mouth-breathing, especially during sleep, is a most prolific source of throat catarrh and liability to bronchial disorders. He mentions the fact that these growths change in size at different times and orders. He mentions the fact that these growths change in size at different times and are sometimes accompanied with coughs. Their treatment consists in their total extirpation, and Dr. Bosworth in preference to cutting forceps or galvano cauteries uses a modifica-tion of Jarvis's suare ecraseurs. As to the nasal polypi, Dr. Bosworth expresses his ignorance of their cause, but for their removal he uses the same snare ecraseur with a bent tube rather than injections, forceps or cauteries, and he believes that the disease is thereby radically

MADAGASCAR.

MADAGASCAR.

The Island of Madagascar, which is exciting just now considerable attention in both England and France, appears to rise, says a writer in The Nineteenth Century, like a huge sea monster out of the waters. It has a remarkably compact and regular outline; for many hundred miles its eastern shore is almost a straight line, but on its northwestern side it is indented by a number of deep land-locked gulfs, which include some of the finest harbors in the world. About a third of its interior to the north and east is occupied by an elevated mountainous region, raised from 3,000 to 5,000 feet above the sea, and consisting of primary rocks—granite, gueiss, and basalt—probably very ancient land and forming during the secondary geological epoch an island much smaller than the Madagascar of to-day. While the oolitic and chalk rocks of England were being slowly laid down under northern seas, the extensive coast plains rocks of England were being slowly laid down under northern seas, the extensive coast plains of Madagascar, especially on its western and southern sides, were again and again under water, and are still raised only a few hundred feet above the sea-level. From southeast to north and northwest there extends a band of extinct volcanoes, connected probably with the old craters of the Comoro group, where, in Great Comoro, the subterranean forces are still active. All round the island runs a girdle of dense forest, varying from ten to forty miles in width, and containing fine timber and valuable gums and other vegetable wealth—a paradise which, and containing fine timber and valuable gains and other vegetable wealth—a paradise for botanists, where rare orchids, the graceful traveller's-tree, the delicate lattice-leaf plant, the gergeous flamboyant, and many other else-where unknown forms of life abound, and where doubtless much still awaits fuller re-gearch.

While the flora of Madagascar is remarkably abundant, its fauna is strangely limited, and centains none of the various and plentiful forms of mammalian life which make Southern and Cenmammalian life which make solthern and Central Africa the paradise of sportsmen. The ancient land of the island has preserved antique forms of life; many species of lemur make the forest resound with their cries; and these with the curious and highly specialized aye-aye, and the curious and highly specialized aye-aye, and reculiar species of viverridæ and insectivora, are probably "survivors" of an Old-World existence, when Madagascar was one of an archipelago of large islands, whose remains are only small islands like the Seychelles and Mascarene groups, or ceral banks and atoils like the Chagos, Amirante, and others which are slowly disappearing beneath the occan. Until two or three hundred years ago, the coast plains of Madagascar were trodden by the great struthious bird, the Æpyornis, apparently the most gigantic member of the avi-fauon of the world, and whose enormous eggs probably gave rise to the story of the Rukh of the "Arabian Nights." It will be evident, therefore, that Madagascar is full of interest as regards its scientific aspects.

A REMOTE NORTHERN SETTLEMENT.

Captain Dawson, who is in command of one of the British circumpolar expeditions, gives in Nature this picture of River and Lake Athabasca. On July 28, he writes: We reached the Athabasca, a splendid river, usually half a mile in width, sometimes more. Its course is pretty straight to the north, so we often had a view of some filteen miles or so down the valley. straight to the north, so we often had a view of some fifteen miles or so down the valley. As we drifted down the river the pines began to give place to poplar, the poplar to willow, the willow to reeds, till at last we saw Lake Athabasca before us, a rocky coast to the north, and to the east water as far as the eye could reach. A fresh breeze took us across the lake in two THE REVERSION OF SUNFLOWERS.
That the sunflower follows the sun in its westrard journey is well known, but when does it

This is quite a large place; there are about a dozen houses, two churches, two bishops, a sisterhood, and some missionaries. The country is rocky and most desolate. To the south and west the great lake stretches away to the horizon, and the land view is composed of hills of reddish granite, no soil, plants growing here and there out of occasional crevices, and a few stunted firs scattered about. There are woods to the state of the size. No stunted firs scattered about. There are woods in the valleys but the trees are of no size. No sound breaks the stillness but the weird cry of the loon, a sort of maniacal laugh that is almost a wail; and the solitude is heightened by the reflection that for 1,000 miles north, south, east and west all is wilderness. Toward the lake the view is pretty, as there are many islands covered with pines.

It is curious living together without money, as one does in this country. Everything is done

as one does in this country. Everything is done by barter, the unit of value being a skin; the average value of a beaver skin is said to be worth twenty ducks, or forty whitefish or twenty plugs of tobacco, so that for a plug of tobacco (about an 12 oz.) one can get a duck or two whitefish, a large fish about two feet long and very good eating. This place, like all other habitations in the northwest, swarms with large wolf-like does. These are used in with large, wolf-like dogs. These are used in winter for drawing carrioles, and a team of four dogs will draw 500 pounds or more. The Indians use them, too, in the summer as pack

HAIR GROWING AFTER DEATH.

From Notes and Queries.

The following extract from the "Acts of Leipsic," may possibly be of interest:

"In the year 1719 a woman was interred at Nuremberg, in a wooden coffin painted black, according to the custom of the country. The earth wherein her body was deposited, was dry and yellow, as it is for the most part in the environs of that city. Of three bodies, buried in the same grave, this woman's was laid deepest in the ground. In 1761, there being occasion to make room for a fourth body, the grave was dug up anew. To the surprise of the digger, when he had removed the two uppermost coffins, he perceived a considerable quantity of hair that had made its way through the crevices of the coffin. The lid being romoved, there appeared a perfect resemblance of a human tigure, the eyes, nose, mouth, ears and all other parts being very distinct; but from the crown of the head to the soles of the feet it was covered with very long, thick and frizzled hair. The grave-digger, after examining it for some time, happened to touch the upper part of the head. To his surprise the entire body began at once to shrink, and at last nothing remained in his hand but a mass of rough hair, which insensibly assumed a brownish fred color."

The learned Honoratus Fabri (Lib. 3, De Plantis), and several other authors, are of opinion that hair, wool, feathers, nails, horhs, teeth, etc., are nothing but vegetables. If that be so we need not be surprised to find them growing on the bodies of animals after death, a circumstance that has occasionally been observed. Petrus Borelius pretends that these productions may be transplanted as vegetables, and may grow in a different place from that where they first perminated. He cites, in some observations on this subject, among other examples, that of a tooth drawn out and transplanted. In the "Philosophical Collections" of Mr. Hooke it is, I believe, stated, on the authority of a gentleman named Arnold, that a man hanged at Tyburn for theit was found, shortly after his removal from the gallows

from the dead bodies."

RICHARD EDGQUMBE.

I remember hearing the following story: During the Crimean war an officer well-known for his fine beard died or was killed in action (I forget which); he was buried wrapped in his blanket; a little time alterward his body was exhumed for some reason, and it was said that his beard had grown through his blanket. I heard this myself, either when I was in the Crimea or shortly after the war.

C. P. T.

## RELIGIOUS INTELLIGENCE.

The compromise reached in the celebrated Mackonochie case is sharoly criticised by the Liberation Society, the executive committee of which has ublished a statement in regard to it. which has ublished a statement in regard to.

After reciving the history of the case, the committee say that "the result of these secret arrangements, and of this connivance of bishos and other Church dignitaries at clerical contumacy, has been to shield a disobedient clergyman from the legal consequences of his disobedience, by enabling him to continue his illegal practices in another parish in the dioillegal practices in another parish in the dio-cese, in which, in the event of his deprivation, he would have been disqualified from officiacose, in which, in the event of his deprivation, he would have been disqualified from officiating." A further result is that in beth churches there will be a continuance of illegal services, and that the Bishop will not sanction further prosecutions. The committee think the conduct of the several parties to this transaction "is deserving of the severest reprehension, as being inconsistent with the obligations imposed by their official positions, and as setting an evil and most injurious example to the rest of the community." They protest against the obvious endeavors of bishops and patrons of the Established Church to virtually repeal the Public Worship Regulation act, independently of the action of the Legislature, by the preferment of clergymen who, however conscientiously, have persistently violated the law, and endeavored to weaken the authority of those by whom it is administered. While tully recognizing the ineptitude and the futility of attempts to regulate the affairs of a religious community by means of prosecutions and the machinery of parliamentary statutes, they strongly object, alike in the interests of religion and of justice, to any changes, direct or indirect, which, on the plea of toleration or comprehension, would have the effect of giving State sanction to antagonistic religious beliefs and observances, and would virtually free the Established clergy from national control, while Established clergy from national control, while maintaining them in the possession of national authority, emoluments and privileges.

The Madison Avenue Baptist Church of this city, of which the Rev. Dr. Bridgman is pastor, has decided to introduce some notable changes in the manner of conducting the Sunday even-ing services, which, it is thought, will awaken a new interest in them. A committee appoint-ed to consider the matter has reported that a liturgical form of service is on many accounts desirable, that the Reformed Churches have desirable, that the Reformed Cauteness have made a mistake in so generally easting litur-gical forms aside, that in many churches the idea of worship is almost entirely crowded out, and that preaching has taken its place; and they consequently believe that the church at its evening services might use with profit some modified liturgical form. The report con-cludes with these words: "It ought, surely, to be our aim to draw to the sanctuary those in our neighborhood in whom the impulse to-ward the church and its worship needs to be ward the church and its worship heeds to a supplemented by some attraction in the style of the worship itself. We are not of those who believe in attracting the multitudes by fasci-nating sensation. We would not degrade the music of worship to the level of a concert-room performance; but we believe of a concert-room performance; but we believe that if a larger space were given to such music as is befitting God's house, the attendance of young people might be increased, especially if the example and invitation of the church members should give them encouragement and impulse. Leaving to the church to decide as to whether any such charges at these layer referred to are desuch changes as they have referred to are desirable in the order of our Sunday morning service, the committee suggest the following service, the committee suggest the following arrangement for the evening service: 1. Anthem; 2. Invocation, or Psalm; 3. Hymn; 4. Scripture; 5. Gloria in Excelsis, or Chant; 6. Prayer, concluding with Lord's Prayer, in which all will join; 7. Hymn; 8. Offertory; 9. Sermon; 10. Hymn; 11. Prayer; 12. Benediction." They suggest, further, that the congregation stand during the hymns in both morning and evening services. morning and evening services.

In his sermon last Sunday Professor Swing In his sermon last Sunday Professor Swing spake with great force about the omnipresence of God. "In the phenomena of earth, political and social, we seem to see to-day the omnipresence of the Creator. Unable to read God in His form, we must see Him in His actions. From the mountains and seas and pines and flowers and skies, where the poets find Him whom their soul loves; from the mirror of the inner self-consciousness, where Irma in her whom their soil loves; from the interest the inner self-consciousness, where Irma in her rapture on the heights traces her divine birth and death; from the world-motion of bird and fish and brute, where Spinoza found the central Life; from the devout Christian who finds the Creator incarnate in Nazareth, turn and be-hold in the widening education and spreading happiness and equality of the millions the un-folding omnipresence of the Deity. In palaces where only a King dared enter, the people now tread in peace, and the wisdom and teaching once for Kings' sons are flowing outward to-ward the millions of the common children of this world. The local and special is reaching outward toward the universal as though Go had become weary of a palace and a central home, and were now about to realize the pre-diction of an old saint who in love cried out: 'The Tabernacle of God is with men. I will 'The Tabernacle of God is with men. I will be their God and they shall be my people.' The scene of advancing and widening and deepening human life is as though the Creator had broken to pieces the ivory throne made for him by human fancy, had torn down the throne-room made and decorated by the child-ish ages, and placing Himself in the front and rear and heart of the moving host, were saying: 'You cannot be or stay or go where I am rear and heart of the moving noss, were say-ing: 'You cannot be or stay or go where I am not. I am your Alpha and Omega. In me you live and move and have your being. Go for-ward, for lo! I am with you to the end, and that end is my power, and love, and eternity.'

The Jesuit Father Calmer has delivered another lecture before the students of St. Louis University on "Moses and Science," of which the following is a brief synopsis: The Hebrew the following is a brief synopsis: The Hebrew word "jom" in its literal acceptation, may mean a day of twenty four hours, and the words "hereb" and "boker" the evening and the morning of a day. Even taking them in this strictly literal sense, science so far has not proved the ancient literal interpretation to be absurd or repugnant. All that science has advanced rests on an uncertain basis. Geology assumes that God created nothing but matter, which by the natural evolution of its forces formed the earth. This is mere assumption. which by the natural evolution of his forces formed the earth. This is mere assumption. That God created the earth, as Moses describes it, is just as certain. Moreover, creation is not miraculous action. The points at issue are whether our experience is sufficient to enable whether our experience is sufficient to change us to reason from analogy and whether all former changes of the earth's surface are to be explained by the agency of forces alike in kind and degree with those now in action. We must grant certain extraordinary perturbations. The whole tendency of the ever-widening range of modern geological inquiry has been to show the relief and the sohow little reliance can be placed upon the so-called "laws" of stratigraphical and paleon-tological successions, and how much allowance has to be made for local conditions. Geology may be compared to a universal history in which, by the omission of dates, the chronology is the roughly obscured, and the necessary which, by the omission of dates, the chronology is thoroughly obscured, and the necessary treatment of each nation by itself conceals the contemporancity of events. We must be content, therefore, to suspend our judgment and to await the progress of events. It may be that future discoveries shall bring to light new points of harmony between the days of Genesis and the periods of geology; it may be they shall demonstrate that no such harmony eviates. shall demonstrate that no such harmony exists.

There are eleven religious societies in the new and lively city of Winnipeg, Manitoba; and it is said that their aggregate wealth is estimated at the immense sum of \$11,300,000. In the early history of the country the Hudson's Bay Company made grants of land to the various churches—Protestant and Catholic. They gave no deed however, and simply made an entry of the gift of the lands in the company's book. This was considered all that was necessary at the time. The lands were practically valueless then. And the company's promise then was considered much preferable, and in most cases it has been made good. The Roman Catholic Church has been the most fortunate, having a title to lands now valued at \$10,000,000. On a very small portion of the Roman Catholic possessions the Archbishop is assessed \$300,000, and for a block valued at \$3,000,000 the Archbishop has recently rejused an offer of \$5,000,000. Three Episcopal churches have over \$600,000 worth of property, mostly land; the Methodists, \$450,000; Presbyterians, \$125,000, and the remainder is divided between the Baptists and Congregationalists. A number of costly church buildings have already been erected in Winnipeg, and it is said that two \$100,000 structures will be erected either this year or next. Several of the religious societies have specu-There are eleven religious societies in the

lated in city lands and made a good deal of money in that way.

The Christian Union has a rather poor opinion of Joseph Cook. "What I do not know about the 'new theology,' "it suggests as a truthful title to his recent prelude. "The new theabout the 'new theology,' "it suggests as a truthful title to his recent prelude. "The new theology," it says, "is the nineteenth century thinking on religion for itself. Mr. Cook looks at this stalwart thinker, pondering the problems of God, man and destiny, and endeavors to tell him in 'five propositions what his thinking amounts to. The new theology is a mountain stream rushing forward to an unknown ocean of eternal truth, with eddies, and swir's and back-currents; with some mud, and not a little foam, but with real force and progress. Mr. Cook endeavors to convert it into a pond with very narrow shores and no current. His five propositioes are almost as much like the real thing as the bottle wnich a traveller brings real thing as the bottle which a traveller brings home from the Holy Land is like the River Jordan. His suggestion that Professor Dorner is the father of the new theology shows how utterly he fails to conceive its source; his statement that it concerns mainly eschatology shows how utterly he fails to conceive its na-He gets just as near an adequate conception of the new theology as the Romish priest-hood did to an adequate conception of the Ref-ormation when they attributed it to Martin Luther's desire to get married." The San Francisco Chronicle thus comments

on a scandalous occurrence which recently took place in the Metropolitan Baptist Temple of that city: "This sacred building is suddenly turned into an arena for a brutal exhibition of pugilistic 'science.' The auditorium is filled with a profane and drunken crowd, many of whom for the first time find themselves within church walls. On the platform, where the pul-pit usually stands and directly over the font where some scores of converts have consecrated themselves to the service of Christ, the two sloggers, one of them a man with a world-wide reputation, give and take punishment in the approved manner of the ring, while the air visits to the street of the street of the ring. orates with profanity and reeks with the odor intexicating liquors. . . The church as a body connived at the vile exhibition in their sanctuary, hoping to gild the ecclesiastical ex-chequer with worldly gate-money, and with the wages of sin to recoup the failing fortunes of an organization that has for months past been swiftly going to decay."

The Christian Register has not a very high opinion of the soundness of Joseph Cook's arguments. Speaking of one of his efforts it says: "The lecture was as numerical as usual, containing eighteen propositions to prove that death does end probation. Among other evidence, he presents an array of ten or a dozen Scripture texts, some of which were rather strained for the purpose of the occasion. Others do undoubtedly give color and support to such a theory. But, then, the thought arises, Are the words of Peter and Paul on this subject to be accepted without question? Let their utterances be tried by the tests of reason and conscience and the best light of to-day. It is not strange that Peter and Paul should teach some of the superstitions of their day; but it is some of the superstitions of their day; but it is strange that we should not appeal to-day from their utterances. Let us prove all things, and hold fast that which is good."

Bishop McQuaid, of Rochester, N. Y., has an article in the February number of The North American Review on the subject, "The Decay of Protestantism." This decay, he says, is found first in the church creeds, secondly in the church government and ministry, and thirdly in church membership and attendance. Among the secondary causes of this alleged decay of Protestantism are: "The dissensions among Protestants with regard to vital truths. The malignant scerbity with which Protestants malignant acerbity with which Protestants assailed the Catholic church and her doctrines. The radical principle of Protestantism took away from its ministers all authority." The article is written in a most praiseworthy Christian spirit, and contains statements of great in-terest and importance, alike to Roman Catho-

A most remarkable religious awakening is in A most remarkable religious awakening is in progress in York County, in the State of Maine, through the preaching of the Rev. John T. Vine, the Evangelist. He has been preaching nightly for nine weeks in Sanford and East Lebanon, and crowds fieck to hear him. Such a revival has not occurred in Sanford for a quarter of a century, and it is still spreading.

It is stated that the Baptist Church occupies a commanding position among the religious bodies of Ohio. According to a recent report made to the State Baptist Convention, the total membership for 1882 numbered 50,056, showing a net gain over the previous year of 1,690.

CURRENT RELIGIOUS OPINION.

The theologians are all the time asking, How must God deal with us? Is he a Father, and is his nature love; or is fle a Governor, and is his nature love; or is fle a Governor, and is his nature or is fle a Governor, and is his nature justice? Can he forgive as he will, or must he require a satisfaction to his violated law for every offence? Very important questions are these, and they must be very carefully considered in constructing a theodicy. But, fortunately, the construction of a theodicy is of no very great practical importance. We set over against it a very important practical word, and that is Repentance. Few know or care what theedicy is. Everyloody knows, and it is important for everybody to care wat repentance is. The first question for each of us to answer is not. How must God deal with us? but, How must we deal with us out? It is not, Is he a Father, or a Governor? It is, Will we be filial and obedient. We publish not a few articles on the philosophy of theology; and in these subjects we are interested. But we are a thousand times more interested that men should repent and be converted, than that they should get hold of just the theory of the atonement or of the fature state which best pleases us. A score of different theories on tress subjects a man may take into Heaven with him; only ene line of conduct in the matter of repentance will save him. There is no Scripture which says: Ye must hold to dynamic unspiration; but there is a passage which says, with an emphasis on the auxiliary: "Ye must be born again." Does the Church preach with sufficient energy this "Must"! It is its first business to preach it. If it preaches it wisely it will get hearers, and then discipe. Are our churches finding that this its message is heeded? We feel like raising the question whether those denominations which are taking the most interest in theological discussions just now are also most carnest and successful, not only on the mission-field but also at home, in so presenting the duty of repentance that home, in so p

We have had of late served to us in the " wit " We have had of late served to us in the "wit" columns of the secular press the antics in prayer of several chaplains of Legislatures; certainly the things prayed for were incongruous enough to provoke public mirth. They were decided hits at immense evils; but who suffers most, the politicians and their practices or the cause of religion through its ordained representatives? Smartness in hits inot generally conceded to be a qualification of the ministerial office, though it has been nearly the whole furniture of some preachers of the last few years. If the theory had been adopted as a doctrine of the Church that man is an animal rearded or his hind legs, then we might look for some inspired monkeys; but as the Church has made no deliverances on this subject, and the old doctrine prevails that man is made in the image of God, it would be better for ministers in every station to conduct that man is made in the image of God, it would be better for ministers in every station to conduct themselves with some reference to their divine origin, and especially their calling. Nothing can be gained but the contempt of the men rebuked, and great humiliation to the friends of religion, besides unspeakable dishonor to God, in the fashion of chaplains using the throne of God to show up rolitical reacality. It is a cowardly thing to attack men with one's eyes shut and face uplifted to Heaven, and at a time when the worst of men would think it sacrilegious to reply. It would be more consonant with Christian intuitions to gather up legislative sins in one, and ask God to forgive them as sins, than to describe and emphasize them into a huge loke, to be laid on the mercy-seat amid responsive titters from the heavers.—[The Presbyterlan,

True religion has suffered far more harm from the ambitious folly of a host of self-constituted champions, than from all the attacks of its open loes. One of the most religious of these, as one of the latest, is a "Boy-Orator and Boy-Lecturer of Eighteen, and Philosophical Champion against Athelism and Infidelity," whose advertisement has just reached us. When churches engage such "champions," and thereby-seem to make Christianity responsible for all the nonsense and self-conceit displayed by them, it is no wonder that men who know what long years of study, what maturity of thought, are required to treat intelligently such subjects as the "Pre-Historio Agés," "The Relationship of Life to Matter," etc., become impatient and disgusted. The idea of a spolled boy of eighteen being set up to explain them, and to do so in the name of religion! The congregation that allows Christianity thus to be brought into disrepute incurs a great guilt, becomes a stumbling-block in the way of the truth which it professes to uphold. The sooner the Christian Church ridgitself of all such hambug and quackery the sooner will it free itself from the need of any defenders.—[The Moravian.\*]

HOME INTERESTS.

The housekeeper will find very little comfort in studying the prices of provisions for this week. The

PRICES IN THE MARKETS.

SCARCITY OF FISH-PRICES GENERALLY HIGHER THAN LAST WEEK-SPRING VEGETABLES.

extreme cold and the stormy weather have had the natural effect in seriously diminishing the supply of fish in Fulton Market, and prices are very much nigher. There are scarcely any halibut in the stalls, and cod are 4 cents a pound higher than last week-But as fish bite better after storms, the fishermen expect a successful "run" between this time and the beginning of Lent. A few Southern shad are in the market and sell at \$1 25 each. Market cod is 10 cents and steak cod 15 cents a pound. White halibut is selling for 25 cents a pound, haddock 8 cents, large bass 30 cents, pan bass 20 cents, dressed eels 20 cents, ive lobsters 20 cents, frozen salmon 40 cents, flounders 12 cents, tom-cods 8 cents, blackfish 18 cents, frosh mackerel 15 to 29 cen ts, Spanish mackerel 35 cents, sheepshead 25 cents, white perch from 15 to 18 conts, smalts 18

cents, red snappers 18 cents, arge bluefish 15 cents, and native herring 6 cents a pound. All of the above are salt-water fishes. In fresh-water fishes the difference in price from week to week is not so subject to change. Southern black bass sell for 20 cents a pound, fresh-caught whitefish 20 cents, reliew perch 10 cents, and I green pickers! 18 cents, fresh-caught cisco 12 cents, frozen cisco 10 cents, wall-eyed pike 18 cents, green turtle 20 cents a pound, Southern terrapin \$18 a dozen, diamond-back terrapin \$45 a dozen. Shall fish are also high and scarce. Scallops are 50 cents a quart, Blue Pointoysters, \$1 a hundred, 32 dozen, damond-back terrapin \$45 a dozen. Shall fish are also high and scarce. Scallops are 50 cents a quart, Blue Pointoysters, \$1 a hundred, and soft crabs \$1 25 a dozen. Smoked haddock are quoted at 15 cents, and smoked salmon 25 cents a pound.

Meats are from 1 to 2 cents a pound dearer than they were a week age, but there seems to be no reason to expect a meat famine or extraordinarily high prices, simply because the supply which the butohers receive from Chicago and the West may be reduced for a short time. The retail and wholesale butchers say that there is plonty of moat in the market. The best porterhouse steak is worth from 25 to 30 cents apound, choice cuts 18 cents, sirlom 18 to 20 cents, chuck roast 14 to 16 cents, corned best 8 to 14 cents, stewing pieces 10 to 12 cents, some meat 8 to 10 cents, surt 10 cents, corned best 8 to 14 cents, shewing pieces 10 to 12 cents, and power 10 to 12 cents, send pieces and smoked beef 16 to 20 cents a pound. Hindquarters of spring lamb are worth from 14 to 16 cents a pound, fore-quarters 10 to 13 cents, forequarters of mutton 9 and 10 cents, hundred reductions 16 to 18 cents, shoulders of weal 10 cents, house of warth from 14 to 16 cents a pound, forequarters 12 to 13 cents, shoulders of weal 10 cents, brings to five the substitute of the heavy holiday drain upon the poultry supplies of the market continues to be seen in the high prices. Co

1. If 10 to \$1.76 a pair, rabbits 40 to 50 cents a pair, squabs \$25 to 3 dozen, wild pigeons \$1.25 to \$1.00 at Vegetables are in great demand in the market, and vegetables are in great demand in the market, and read week brings under cleamabers are selling at relating the complex of the commerce of th

are scattered throughout the city uptown ask de-pends altogether on the fancy of the dealer. In the markets downtown sharp competition secures rea-sonable rates. MENU.

Chicken Soup.

Boiled Salmon. Shrimp Sauce:
Oyster Patties.
Roast Goose. Mashed Pointoes. Turnips. Apple Sauce.
Slaw.
Partridge Pic.
Lobster Salad. Lobster Salad.
Cheese. Hard Crackers.
Apple Pie with Cream.
Brandy Penches. Cake.
Fruit. Nuts and Raisins.
Coffee.

HOUSEHOLD NOTES.

HOUSEHOLD NOTES.

Chicken Sour.—Cut a clicken into pieces and simmer it gently in a gallon of water until the meat is in raga. Skim well, strain, and return the broth to the pot. Add a cupful of rice and a tablespoonful of paraley; let it simmer for another hour. Season with pepper and salt; add a cupful of boiling cream just before serving.

Boiled Salmon.—When salmon is to be boiled whole bend the head against one side of the body and the tail against the other side, fastening them well in piace. Unlike other fish, salmon must be put into boiling salted water to preserve its color; add lemon juice or vinegar to the water. When salmon is to be served hot, serve lobster, shrimp, cream or Hollandaise sauce with it. When it is to be served cold, pour a thick Mayonnaise sauce over it and garrish the dish tastefully. The head and shoulders or middle cut may be boiled when a whole fish is not desired, or if very little is needed boil a slice two inches thick cut from the middle of the fish. It will take about twenty minutes to cook. ninutes to cook. PARTRIDGE PIE.-Parboll half a dozen partridges

PARTRIDGE PIE.—Parboll half a dozen partridges in just enough water to cover them well. Line a deep dish with light paste, put in the partridges, and season with pepper, salt and a little grated nutmer. Add a dozen oysters. Roll a piece of butter the size of an egg in flour and then cut it into small pieces; distribute them well through the pie. Pour in plenty of the broth the partridges were boiled in, put on a lid of paste and brown it meely in the oven. Cut a hole in the top of the pie and keep it well filled with broth.

LOBSTER SALAD, Data the cover them well.

LOBSTER SALAD.—Put the lobster coral and the picked meat upon ice to become thoroughly chilled. Cut half as much celery as you have lobster meat into one and a half inch lengths, and split these picces three or four times. Arrange a bed of crisp, tender lettuce leaves upon a low platter; arrange a layer of the lobster meat, but into dice, upon the lettuce; place the celery upon the lobster meat, then add the rest of the lobster meat. Pour the dressing over the lobster and celery, and sprinkle the chopped coral upon the outer leaves of lettuce.

A New-Bedford father told his little boy to speak more gently to his sister, for if he did not absent the chopped coral upon the outer leaves of lettuce.

Take a tablespoonful of the green and creamy fat are stablespoonful of the green and creamy fat the cores when see grew cider. Then there will be three of us, he replied. You and me and allow.—

Elector Globa. LOBSTER SALAD.—Put the lobster coral and the

Mayonnaise sauce. Use the lobster logs as a garnish. Serve the salad as soon as it is mixed.

Shrimp Sauck.—Boil the shrimps in boiling salted water. When they are quite red remove them and set them away to cool. Pick off the heads and shelts and chop them a little if you prefer. Put an ounce of butter into a saucepan; when it bubbles stir in half an ounce of flour; let it cook a few moments, then add a gill of boiling water, the picked shrimps, cayenne pepper, and salt to taste; stir until the shrimps are quite hot ard the sauce perfectly smooth. Remove and add a few drops to lemon juice.

Turnps.—Wash, peel, cut in thin slices across

fo lemon juice.

Turnips.—Wash, peel, cut in thin slices across the grain and place in a kettle with as little water as possible; boil from half to three quarters of an hour, or until you can easily pierce them with a fork; drain well, season with salt, pepper, and butter; man fine, and place on stove, stirring frequently until water is all dried out. Turnips are better when cooked quickly. They may be steamed, and the water poured out through a cloth, then mashed.

THE STORY OF A PRINCESS.

THE STORY OF A PRINCESS.

Prom The Boston Courter.

The several current press notices of the royal order of Kapnolani, recently presented to the author of "Kalani of Oahu," by King Kalanea, failing to describe the religo-remastic incident which imparts intrinsic value to the name, I send a brief epitome of the story for publication. The literal meaning of Kapnolani is "prisoner of Heaven." Princess Kapnolani, of Hawaii, was daughter of the last king of Hilo, and among the first converts of the missionaries. When first seen by the white clergy Kapnolani was in a nude state, publicly anointing herself with cocoanut oil, while undergoing some neathen rite of her tabu creed. From this state of pagan degradation the beautiful princess soon became one of the most devont Christian converts, glowing with plous zeal to accompiled something which might break throught the superstitions of her people. Twenty-six thousand dols had been destroyed by fire, by order of King Liholihu and the fligh Priest, Hewahewa, and yet the degrading tabu remained unbroken. It was time for some other overt act to be thought of. In a state of drunken frenzy Liholiho had broken the teou by eating with the women. A brave act for a young King, but not of sufficient importance to affect the tabu.

Kapiolani now came to the rescue, and, with a morsi heroism equal to any act of her sex, she determined to brave Fele in her own fiery stronghold of Kilanea, testing the divine power of her newfound God by defying the goldess and breaking her tabu in the presence of a multitude. News of her intended sacrilege was proclaimed all over the island, creating a feeling of consternation, not only for the welfare of the princess, but lest the very island should be destroyed. Many came to plead that she would abandon the rash act; and none were more terrified for her safety than Naihe, her warrior-husband.

Followed by eighty of her terror-stricken friends, Kapiolani wals mith Pele—hot from the dread Hallman-na, thouse of everlasting fire—in which Pele threatene

threatened not only death to all comers but destruc-

man man, thouse of everlasting fire)—in which Pele threatened not only death to all comers but destruction of the island.

The multitude stood appalled, and begged the princess to desist from her rash act. But, quoting some new-learned passages from Scripture to the Kahuna wahine—woman priest—Kapiolani talked calmly and resolutely to the crater's verge, where the sea of molten lava raged like a storm-lashed ocean demoastrating the wrath of Pele. Gathering a handful of sacred oheio berries, ever consecrated to Pele, she ate them in derision of the tabu rite, instead of casting them into the crater as a peace offering to the goddess. Gathering up stones, she threw them into the fiery flood instead of the accustomed berries. Standing there in the presence of the most awful natural phenomena on oarth, confronting the most terrible conception of a pagan deity, Kapiolani calmly addressed the multitude as they stood appalled at their own fears:

"Behold! my people, the gods of Hawaii are vain gods. Great is Jehovah, my God. He kindles these fires. Fear not Pele; she is powerless. Should I perish, then fear her power. Should God preserve me, then break your tabu, knowing there is but one God. Jehovah." In commemoration of this brave act of Kapiolani Ke Nui (the great), the king's piesent wife, was named, and his 10yal Order of Kapiolani was proclaimed, for the "recomponse of distinguished merit to the State, for humanity, genius, science and art, services rendered to Ourselves or Our Successors."

JULIAN HAWTHORNE'S ENCOUNTER.

G. G. Smith in a paper read before the Dairymen's Asset

From The Manchester Guardian.

From The Manchester Guardian.